of his own is not invited as a guest at  
feasts or at spectacles.”

**32.**] The Apostle advances to the h*ighest grade of  
moral abandonment*,—the knowledge of  
God’s sentence against such crimes, united  
with the contented practice of them, and  
encouragement of them in others.

**the righteous judgment of God**] **the sentence of God**, unmistakeably pronounced  
in the conscience; **viz. that they who do  
such things are worthy of death:** this is  
the sentence, and must not be enclosed in  
a parenthesis.

**worthy of death**: *of what sort of death*? Probably “*death*”  
is a general term for the *fatal* consequence  
of sin: that such courses *lead to ruin*.  
The word can hardly be pressed to its  
exact meaning: for many of the crimes  
mentioned could never be visited with  
judicial capital punishment in this world:  
nor could the heathen have any definite  
idea of eternal spiritual death, as the  
penalty attached to sin; nor again, any  
idea of the *connexion* between sin and  
natural death. “Life and Death,” remarks Umbreit, “are ever set over against  
one another in the Old as well as in the  
New Testament, the one as including all  
good that can befall us, the other, all  
evil.” The description here given by the  
Apostle of the moral state of the heathen  
world should by all means be compared  
with that in Thucydides, at the end of  
his third book, of the moral state of Greece  
at the end of the fourth year of the Peloponnesian war. ‘The English reader will find it in Hobbes’s Translation; and a summary of it in Grote’s History of Greece, vol. vi. ch. 50, pp. 375–384. The English historian gives only the political side of the  
description. There is also a remarkable  
passage in the Apocryphal Wisdom of  
Solomon, ch. xiv. 22—31, the opening of  
which is strikingly similar to our text.

**CHAP II. 1–29.**] *Secondly*, THE SAME,  
*that all are guilty before God*, IS PROVED  
OF THE JEWS ALSO. And first, verses 1–11, *no man* (the practice of the Jews being hinted at) *must condemn another, for all  
alike are guilty*.

1.] The address passes gradually to the Jews. They were  
the people who *judged*—who pronounced  
all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply,  
but these are hardly in the Apostle’s mind.  
This is evident by comparing the charge,  
“*thou that judgest does the same things*,”  
with verses 21–23, where the same charge  
is implied in a direct address to the Jew.

**Wherefore**] On account of this  
“*righteous judgment of God*,’ decreeing  
death against the doers of these things—FOR *thou doest them thyself*. Therefore thy  
setting thyself up as a judge is unjustifiable.

**whosoever thou art that judgest**] The Jew is not yet named, but hinted at.  
(see above): not in order to conciliate the  
Jews, but on account of the as yet purposely general form of the argument.  
This verse is in fact the major of a syllogism, the minor of which follows, verses 17–20, where the position here declared  
to be unjustifiable, is asserted to be assumed by *the Jew*.

**for wherein**] i.e. 'in *the matter in which.*’

**2. according to truth**] i.e. proceeds **according** to